

BOSTON RECORDER.

BOSTON, TUESDAY, MARCH 11, 1817.

VOL. II.

US MISCELLANY

REPORT OF THE AFRICAN INSTITUTION.

Continued from page 37.]

State of Sierra Leone, and the state of Africa, and the state of the African Institution. The African Institution, which was established in 1808, has been industriously engaged in the cause of the African slave trade. It has been the object of the Institution to procure the abolition of the slave trade, and to promote the civilization and improvement of the African race. The Institution has been successful in its efforts, and has been able to procure the abolition of the slave trade in many parts of Africa. It has also been able to promote the civilization and improvement of the African race in many parts of Africa.

The Havanna Journals of February last state, that the Slave Trade was about to be vigorously carried on between the island of Cuba and the Coast of Africa; that all the fast sailing vessels had been taken up for that purpose; and that two vessels had already arrived, one laden with three hundred and ninety, and the other with one hundred and forty-four Slaves.

State and Prospects of Education in Sierra Leone.

The Subscribers will recollect, that they were, last year, informed of Mr. Sutherland and his wife having been sent out by the Board, to act as a Schoolmaster and Schoolmistress at Sierra Leone. They, as well as the African Boys educated at the Royal Free School in the Borough Road, arrived there in safety: but soon after their arrival, Mrs. Sutherland was attacked by a fever, and induced to embark on board a vessel, on her return home: she died, however, during the passage. Mr. Sutherland himself suffered much from ill health during his stay at Sierra Leone; and has been under the necessity, on this account, of lately returning to England. During his residence, however, in the Colony, he states himself to have collected nearly Four Hundred Boys into Schools under his care. When compelled to quit the Colony, by the critical state of his health, he left these Schools, under the immediate care of persons whom he considered capable of conducting them, and under the special patronage of the Governor.

Beside this, the Church Missionary Society has entered on an extensive plan of education at Sierra Leone, which has received the sanction of His Majesty's Government. This Society proposes to receive under its care the whole of the Children who have been liberated from the captured Slave ships, amounting in number to not much less than Two Thousand. Its intention is to form an Institution on a plan suggested in a former Report of this Board, which shall combine instruction in the ordinary branches of elementary knowledge, with instruction in agriculture and other useful arts. A grant of one thousand acres* of land has been made to the Society with this view, and the necessary buildings are now erecting at its expense. The requisite number of Teachers has also been sent out; and, as the funds of the Society are ample, and its Committee seems animated with a laudable zeal to promote the civilization and instruction of the objects of its care, the Directors entertain a confident hope, that complete provision will now be made for the education of the youth in the Colony, and that the beneficial effects of the plan will speedily be witnessed.

Vaccination at Sierra Leone.

Mr. Purdie, the Colonial Surgeon, died some time ago at Sierra Leone, and has lately been succeeded by Mr. Stormonth. As this gentleman was interested in the success of vaccination in that Colony, the Directors entrusted an additional quantity of vaccine virus to his care. There can be no doubt of his being assisted by the co-operation of Governor McCarthy; and Dr. Hogan, the new Chief Justice, has expressed his anxiety to forward the views of the Institution respecting this subject, at Sierra Leone; to the utmost of his power.

Address of Timmaney Chiefs.

An Address to the Institution has lately been received from the Timmaney Chiefs inhabiting the banks of the Baka Locho branch of the River Sierra Leone: in which they state, that their country, as they are informed, has long possessed various means of carrying on an advantageous trade with England; but that they have always been compelled to trade solely in Slaves and rice, that being the only method by which they could procure such merchandise as custom has now rendered absolutely necessary to them and their people. "We hear," say they, "that you have been the means of abolishing the Slave Trade; and that, too, on account of its wickedness, and your love to Africans. We also, fully convinced of the same, do hereby engage ourselves to assist in the same endeavor (for we must own there is a considerable trade still kept

Slave Trade in Western Africa.

Upwards of two hundred Natives. For the twelve months during which there had been no Slave dealing in the river, it appears the people became industrious, spinning and weaving their own cloth, eating their rice in plenty; no famine in any quarter, no intoxication in the towns or country, produced by the pernicious liquors purchased from the Slave-traders; and that peace and quietness were every where visible: but that, in consequence of the arrival of the Slave-ships, old scenes were revived; rice was sold for rum; and intoxication, laziness, and disorder, reigned all over the country. It appears, also, that five more vessels were expected in a short time; and it was feared that the Slave Trade would again take up its head quarters in that river.

* This grant of one thousand acres is in addition to one hundred acres previously granted.

UP WITH OURSELVES FOR SLAVES; AND NOT ONLY IN THIS PARTICULAR, BUT ALSO TO FORWARD ALL YOUR OTHER DESIGNS, AS FAR AS IN US LIES, TO THE PROMOTION OF THE GOOD WORK, AS DESCRIBED BY YOU IN YOUR REPORTS.

We do also most ardently recommend to your particular notice, that measures may be adopted to investigate our country; and to point out such means as will insure us the comforts, without the enormity and wickedness, of the Slave Trade: and it is with confidence we perceive that such is your intention, by the aforesaid Reports. Lastly, we hereby promise to execute your wishes in every respect, especially toward the improvement and extension of commerce, and the abolition of the internal Slave Trade; and that should you, by inducement or your own immediate direction, cause any one to come to this country, he shall be well treated, and not injured by any law. We also shall do our utmost to cause this measure of addressing you to be generally adopted, and especially by our Brethren of the other branch of the river, wishing by every means to co-operate with your Institution."

Co-operation of the Dutch.

It appears, by a letter from General Daendels to the Secretary of the Institution, dated in the month of August last, that he had been appointed, by the King of the Netherlands, to the Government of the Dutch possessions on the Coast of Guinea; and that his instructions directed him to co-operate with the different English Institutions, for the purpose of extending the knowledge of the Geography, Statistics, and Natural History of that coast, and its interior; to adopt all such measures as are calculated to improve the instruction and morals of the Natives by the help of Schoolmasters and of Missionaries; to instill into the people an inclination for agricultural labor, and strictly to enforce the Abolition of the Slave Trade. General Daendels has been furnished with all the Reports, and with several other documents relative to the objects of the Institution.

Captain Cuffee.

The Directors hoped to have been able to announce to the General Meeting the arrival of Captain Cuffee at Sierra Leone. By letters received from him some time ago, it appears that he was preparing to sail from America for that Colony, and proposed to take with him a number of individuals to settle there. He intended also to take out various articles of provisions, as well as the iron-work for a saw-mill, waggons, a plough, and other useful articles. On the receipt of this intelligence, the Directors did not fail to apply to His Majesty's Government to afford him such facilities as were in their power, on his arrival in that Colony; and had the gratification of an assurance that they were disposed to afford him every assistance there. (To be concluded next week.)

From the Missionary Register.

LIFE OF REV. JOHN ELIOT,

The "Apostle of the North American Indians." [Continued from page 37.]

Mr. Eliot, having now made sufficient progress in the uncouth tongue of the Indians to make himself understood by them with the occasional aid of an interpreter, entered on his labors among the neighboring tribes. He had but a short distance to travel, before he entered into the wildest scenes of uncivilized life: as the Settlers had, at this period, done little more than establish themselves in a few places on the coast; the whole of the interior being in the possession of the Natives, who have since been lost among the Settlers, or have withdrawn far inland, in consequence of the increase of their visitors.

Having given notice to some Natives, whose wigwams, or tents, were pitched within a few miles of Roxbury, that he purposed to pay them a visit, he accordingly proceeded to their residence, in company with three friends, and opened his intercourse with them on the 28th of October, 1646.

We shall abstract the account of his first interviews with the Indians, in his own simple and expressive words, from a scarce tract published in 1647, entitled, after the quaint fashion of his time, "The Day-breaking, if not the Sun-rising, of the Gospel, with the Indians in New-England."

First Interview with the Indians.

A little before we came to their wigwams, five or six of the chief of them met us with English salutations, bidding us much welcome. Leading us into the principal wigwam, belonging to Wauabon, we found many men, women, and

CHILDREN GATHERED TOGETHER FROM ALL QUARTERS; HAVING BEEN EXHORTED THERETO BY WAUBON, THE CHIEF MINISTER OF JUSTICE AMONG THEM, WHO HIMSELF GIVES MORE HOPE OF SERIOUS RESPECT TO THE THINGS OF GOD THAN ANY THAT AS YET I HAVE KNOWN OF THAT FORLORN GENERATION.

Being all there assembled, we began with prayer; which now was in English, we being not so far acquainted with the Indian language as to express our hearts therein before God or them. We hope to be able to do this ere long; the Indians desiring it, that they also may know how to pray: but we began thus in a tongue unknown to them; partly to let them know that the duty of prayer was serious and sacred; and partly for our own sakes, that we might the more fully agree together in the same request and heart sorrows for them, even in that place where God was never wont to be called upon.

When prayer was ended, it was an affecting and yet glorious spectacle, to see a company of perishing and forlorn outcasts diligently attending to the blessed word of salvation then delivered, and professing that they understood all that was then taught them in their own tongue. For about an hour and a quarter the sermon continued; wherein one of our company* ran through all the principal matters of religion: beginning first with a repetition of the Ten Commandments, and a brief explication of them; then shewing the curse and dreadful wrath of God against all those who break them, or any one of them, or the least title of them; and so applying the whole unto the condition of the Indians then present, with much affection. He then preached Jesus Christ to them, as the only means of recovery from sin and wrath and eternal death: he explained to them who Christ was, and whither he was gone, and how he will one day come again to judge the world. He spake to them of the blessed state of all those who believe in Christ, and know him feelingly: he spake to them also, observing his own method as he saw most fit to edify them, concerning the creation and the fall of man, the greatness of God, the joys of heaven, and the horrors of hell; and urging them to repentance for several known sins wherein they live. On many things of the like nature he discoursed; not meddling with matters more difficult, until they had tasted more plain and familiar truths.

Having thus in a set discourse familiarly opened the principal matters of salvation to them, we next proposed certain questions, to see what they would say to them; that so we might skew, by variety of means, something or other of God into them. But, before we did this, we asked them if they understood all that which was already spoken; and whether all of them in the wigwam did understand, or only some few. They answered to this question, with a multitude of voices, that they all of them understood all that which was spoken to them.

We then desired to know of them if they would propose any question to us for the more clear understanding of what was delivered. Whereupon several of them propounded presently several questions, to which we think some special wisdom of God directed them. One asked, "How may we come to know Jesus Christ?"

We answered, that if they were able to read our Bible, the Book of God, therein they would see most clearly who Jesus Christ was. But, since they could not yet read that book, we wished them to meditate on what they had now heard out of God's book; and to do this much and often, both when they lay down on their mats in their wigwams, and when they rose up and went alone into the fields and woods: so God would teach them. And especially if they used a third help, which was prayer to God: we told them, that, although they could not make long prayers, as we English could, yet if they did but sigh and groan, and say thus—"Lord, make me to know Jesus Christ, for I know him not"—and if they did say so again and again with their hearts, that God would teach them to know Jesus Christ: because he is a God that will be found of them that seek him with all their hearts; and hears the prayers of all men, Indian as well as English; and that Englishmen themselves did by this means come to the knowledge of Jesus Christ. And we advised them, as a further help, to confess their sins and ignorance unto God; and to acknowledge how justly God might deny them the knowledge of Christ, because of their sins.

These things were spoken by him who had preached to them, in their own language: borrowing, now and then, some small helps from the interpreter whom we had brought with us, and who could oftentimes express our minds more distinctly than we could ourselves: but this we perceived, that a few words from the Preacher were more regarded than many from the Indian Interpreter.

* In this modest manner the writer designates himself.—Editors.

One of them, after this answer, replied to us that he was a little while since praying in his wigwam, unto God and Jesus Christ, that God would give him a good heart; and that, while he was praying, one of his fellow Indians interrupted him, and told him, that he prayed in vain, because Jesus Christ had understood not what Indians speak in prayer, because he had been used to hear Englishmen pray and so could well enough understand them, but with Indian Language in prayer he thought he was not acquainted, but was a stranger to it, and therefore could not understand them. His question therefore was, whether Jesus Christ did understand, or God did understand, Indian Prayers.

This question sounding just like themselves, we studied to give as familiar an answer as we could; and therefore in this, as in all other our answers, we endeavored to speak nothing without clearing of it up by some familiar similitudes. Our answer summarily was therefore this: that Jesus Christ, and God by him, made all things; and makes all men, not only English but Indian men: and, if he made them both, then he knew all that was within man and came from man, all his desires, and all his thoughts, and all his speeches, and so all his prayers: and if he made Indian men, then he knows all Indian Prayers also. We bade them look upon that Indian Basket that was before them: there were black and white straws, and many other things of which they made it: now though others did not know what those things were who made not the Basket, yet he that made it must needs tell all the things in it: so, we said, it was here.

Another proposed this question, after this answer: Whether Englishmen were ever at any time so ignorant of God and Jesus Christ as themselves?

When we perceived the root and reach of this question, we gave them this answer: That there are two sorts of Englishmen: some are bad and naughty, and live wickedly and basely, (describing them,) and these kind of Englishmen, we told them, were in a manner as ignorant of Jesus Christ as the Indians now are; but there are a second sort of Englishmen, who though for a time they lived wickedly also, like other profane and ignorant English, yet, repenting of their sins, and seeking after God and Jesus Christ, they are good men now, and now know Christ, and love Christ, and pray to Christ, and are thankful for all they have to Christ, and shall at last, when they die, go up to heaven to Christ: and we told them that all these also were once as ignorant of God and Jesus Christ as the Indians are, but by seeking to know him, by reading his book, and hearing his word, and praying to him, they now know Jesus Christ; and just so shall the Indians know him, if they so seek him also, although at the present they be extremely ignorant of him.

After some other questions, respecting the Commandments, one of them asked,

"How is all the world become so full of people, if they were all once drowned in the Flood?"

We told them at large the story and causes of Noah's preservation in the Ark, and so their questioning ended. We then saw it to be our time to propose some few questions to them, and so to take occasion thereby to open the things of God more fully.

Our first question was, Whether they did not desire to see God, and were not tempted to think that there was no God, because they could not see him.

Some of them replied thus: That indeed they did desire to see him, if it could be; but they had heard from us that he could not be seen: and they did believe, though their eyes could not see him, yet that he was to be seen with their soul within. Hereupon we sought to confirm them the more; and asked them if they saw a great wigwam, or a great house, would they think that Racoons or Foxes built it, that had no wisdom; or would they think that it made itself; or that no wise workman made it, because they could not see him that made it. No: they would believe some wise workman made it though they did not see him: so should they believe concerning God, when they looked up to heaven, the sun, moon, and stars, and saw this great house which he hath made: though they do not see him with their eyes, yet they have good cause to believe with their souls that a wise God, a great God, made it.

We, knowing that a great block in their way to believing, is, that there should be but one God, and yet this God in many places; therefore we asked them, whether it did not seem strange that there should be but one God, and yet this God be in Massachusetts, at Connecticut, at Quinipiock, in old England, in this wigwam, and in the next every where. Their answer was by one most sober among them: That indeed it was strange, as every thing else which they heard preached was strange also; and they were wonderful things, which they never heard of before: but yet

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they thought it might be true, and that God was so big every where: whereupon we further illustrated what we said, by wishing them to consider of the light of the sun, which though it be but a creature made by God, yet the same light which is in this wigwam was in the next also, and the same light which was here at Massachusetts was at Quinepioc also, and in old England also, and every where at one and the same time the same; much more was it so concerning God.

We asked them also, Whether they did not find somewhat troubling them within, after the commission of sin, as murder, adultery, theft, lying, &c. and what they thought would comfort them against that trouble when they came to die and appear before God.

They told us that they were troubled; but they could not tell what to say to it, what should comfort them: he, therefore, who spoke to them at first, concluded with a doleful description (so far as his ability to speak in that tongue would carry him) of the trembling and mourning condition of every soul that dies in sin, and is cast out of favor with God.

After three hours' time thus spent with them, we asked them if they were not weary; and they answered, No. But we resolved to leave them with an appetite. The chief of them seeing us conclude with prayer, desired to know when we would come again: so we appointed the time: and, having given the children some apples, and the men some tobacco and what else we then had at hand, they desired some more ground to build a town together; which we did much like of, promising to speak for them to the General Court, that they might possess all the compass of that hill, upon which their wigwams then stood: and so we departed with many welcomes from them.

Waubun, in whose wigwam this interesting scene took place, had readily received the previous overtures of Mr. Eliot; and had voluntarily offered his eldest son to be educated, and trained up in the knowledge of God, hoping, as he told Mr. Eliot, that his son might come to know God, although he despaired much concerning himself. His son had been accordingly placed under instruction; and was found, at this first interview, standing by his father among his Indian Brethren, dressed himself in English clothes. (To be Continued.)

DOMESTIC MISSIONS.

Extracts from the Report of the Society for Propagating the Gospel among the Indians and others in North-America.
(Continued from page 38.)

Mr. Stetson Raymond, recommended to the committee by Rev. Dr. Patten, performed a mission of two months the last year, at Dartmouth and the vicinity. Beside his labors in Dartmouth, he visited Troy, Westport, Fairhaven, Tiverton, and Assonet (in Freetown.) The church in Dartmouth consists of about 20 members; and they are left without a shepherd, liable to become the sport of error, and the dupes of false religion. This church have expressed a grateful sense of the favor done them by the society in continuing to "supply them with the preached gospel;" and solicit its continuance. In the village of Westport Point our missionary found ten persons, who were members of the church in Little Compton. The families he visited here "appeared grateful that the society should notice them so much, as to send them a missionary to dispense to them the words of eternal life." The people of Assonet very generally attended his meetings; and instances are recorded in his Journal of an apparently blessed effect of his labors. During the mission he preached 34 sermons; made 171 family visits; visited 5 schools; and attended 7 conference & prayer meetings.

Mr. R. has recently completed a second mission of two months at Dartmouth and the vicinity, assigned him by the society at its last annual meeting. He performed missionary service in a parish in Rochester and Freetown, where the people had been destitute of a minister for more than twelve years; and where the prevalence of an epidemical and mortal disease rendered his labors peculiarly seasonable and useful. At Troy, where a church was lately formed, he preached several times, and visited many families and a school. The sabbath is here openly and grossly profaned. At Westport, and Westport Point, he performed similar service. Speaking of the north part of the town, where he was on the Lord's day, he says, "The people are mostly Quakers. Sabbath morning was ushered in with cheerful huzzas of sailors, and with the sound of the axe, hammer, and saw. The farmers appear to be about their ordinary labor, some mowing, some raking, and some carting hay." In the village at the Point, there are ten professors of religion, members of Rev. Mr. Shepherd's church at Little Compton. They are ten miles from any regular meeting; and were so desirous that the missionary should spend a second sabbath with them, that to encourage his continuance, they put five dollars into his hands to deposit in the funds of the society. He "was received by the people in this place with very great kindness and cordiality. At Smith's Mills, about five miles from Dartmouth

village, and at a village in New-Bedford "at the head of the river," he preached and made family visits. At Fairhaven he spent one sabbath. In Dartmouth he performed considerable service; and, in reference to this place, he observes: "God has done great things for the people in this village since I visited them the last year. He has put it into their hearts to support the gospel more than half of the time. They have employed the Rev. Mr. Crocker, who was ordained as an evangelist in April last. Twenty persons have been added to the church in this place since the first of May. The prospect of Zion appears more favorable in Dartmouth now, than I ever knew it before." Among his family visits in this vicinity, he mentions three to Indian families in the south part of Middleborough; and adds, "The Indians received my visits kindly, and treated me with respect." On this second mission, he preached 34 sermons; made 146 family visits; attended 5 conference and prayer meetings and visited 4 schools.

The Rev. John Sawyer has performed a mission of two months, to which he was appointed the last year, at Brownville and the vicinity. His labors were employed in Brownville, Sebec, No. 2, Williamsburg, and New-Charlestown. In the first of these places, where much of the term of service was spent, there were "hopeful appearances, and an unusual attention to religion in some individuals." In addition to the usual labors of a missionary, Mr. Sawyer particularly attended to the improvement and better regulation of schools. In a letter to the Secretary, he observed: "Considering the state of thousands of children and youths in this Eastern section of our country, whose morals and education are much, very much, neglected, a society is forming, that, under the influence of collected wisdom, they may combine and direct all the means, energy, and activity, which can be brought into operation, for the more regular and efficient instruction and improvement of the rising generation. It is proposed, that the business of the society be conducted by a Board of Trustees—to obtain the best qualified, faithful, and pious instructors, and to introduce the Scriptures, Catechism, and religious order into the schools. We expect a meeting of the Society, in Sept. and hope the Society for propagating the Gospel, as they have done much to encourage schooling, will be ready to assist, as the Lord shall prosper them."

In his Journal he writes, that, having stated to the people at Sebec and No. 2, the prospect of the formation of such a society, he "engaged to pay them \$50, on condition that they would receive an instructor from it, and continue the school six months;" and that "in both towns they accepted the proposals." The society was accordingly formed in Sept. 1815, "and two school-masters examined and directed to those towns." On the 4th December, he opened the "Hancock Free School," and implored the blessing of heaven upon the infant Institution. Our missionary has visited us in person, and left a copy of the Constitution of this Free School with the society. This Institution has been incorporated by an act of the Legislature. A large number of the society's books and tracts were sent by Mr. Sawyer for the benefit of the mission, in the selection of which particular regard was had to the children and youth, so justly the objects of his zealous care and attention. At the close of his Journal he observes: "I anticipate much satisfaction in the prospect, that very great benefit will be the consequence through the blessing of God upon what has been done. I have generally met with a more cordial reception, as a missionary, than I expected among the people in this vicinity, considering they are mostly of other denominations. Not being unacquainted with your former attention to the aid of schools in this needy part of the country, I am encouraged to hope for the future; and believe there never was a more favorable opportunity, or a more promising prospect, of doing good by your liberality, than by aiding the exertions of the Education Society."

The representations of Mr. Sawyer were confirmed by an interesting communication made to the committee by Moses Greenleaf, Esq. in which he submits to their consideration a plan for the benefit of the rising and future generations in the interior of the District of Maine, by the establishment of a permanent mission and school in the township of Williamsburgh. He informs the committee, that an Academy was incorporated in that township in February 1814, by the name of the "Hancock Free School;" and that the provision for its support is a fund of \$15,000, to be paid out of the sales of the first 12,000 acres which shall be sold in the township; out of which, however, some provision is to be made for the support of a regular and learned minister of the gospel, minor schools for small children, and a public library. To divide the fund among these several objects would afford but a very incompetent share to either; but it was judged that by uniting the duties of the minister and the instructor of the school in one person, and occasionally employing the students as teachers of the minor schools, all the objects, for which the fund is raised, may be substantially obtained, without injury to either. In expectation that missionary

societies would unite in support of the plan, it has been determined by the Trustees, that the minister, who should be the instructor of the school, should be considered as a located missionary, and be at liberty to preach a part of the time, on the sabbath, in other destitute places in the vicinity, and that tuition should be afforded to all gratuitously. The Maine Missionary Society early patronized this institution, and appointed Rev. John Sawyer to the mission and school for two months, in the expectation of aid from other societies. A house was thereupon prepared for temporary accommodation, and the school opened in December. "The general design is, that the students shall be well prepared for usefulness in the ordinary stations of life; and those who are intended for learned professions, be fitted for introduction to seminaries of higher grade; that the institution shall be a nursery for such school-masters as may be wanted in the vicinity; and that its influence shall be employed to counteract the progress of impiety, vice, delusion, and error of every kind, and in every shape, as far as its sphere of action extends."

Mr. David M. Mitchell, appointed by the society the last year a missionary for Vassalborough and the vicinity, if the funds would admit, had a mission of two months assigned him by the select committee. He commenced his labors in January and closed them in March; during which time he preached always three times, occasionally four times, a week; attended one conference meeting, and visited a number of families. At Vassalborough the attention to preaching was very pleasing. As many attended on the sabbath, as could be accommodated in the houses (school-houses) where he preached. They were zealously engaged in building a meeting-house, and were "extremely anxious to have constant preaching." They confidently hoped, that, if a suitable candidate could be obtained, and some assistance given by missionary societies for a few years, they would be able, very soon, to settle a minister. Should they seek aid from the society, our missionary recommends them to our notice. "They need encouragement," he observes, "and much good may be confidently hoped as the result." In Waterville, where he preached one sabbath, "many families were anxious for the ordinances of the Gospel, and would be willing to do something, could do much; and if a man of evangelical principles and popular talents should be sent to them, he would collect an audience of 350 or 400 souls. Like many other towns in this District, they will never cry for help; help must be sent them, or they will perish. There is in the uncultivated region, a daily increasing esteem for well educated ministers and regular preaching. The harvest is great, and the laborers few, very few."

(To be Continued.)

* Of the Hancock Free School, Rev. JOHN SAWYER, our missionary, is President; Rev. HARVEY L. ONIS, of Bangor, Secretary; and Mr. GREENLEAF, Esq. of Williamsburgh, Treasurer.

AN ADDRESS

Of the Executive Officers of Dartmouth College to the Public.

As the undersigned, after the most serious and mature consideration, have determined to retain the offices, which they received by the appointment of the Trustees of Dartmouth College, and not voluntarily surrender, at present, any property committed to them, nor to relinquish any privileges pertaining to their offices, they believe it to be a duty, which they owe to the public, no less than to themselves, to make an explicit declaration of the principles, by which they are governed.

They begin by stating the two following positions, as maxims of political morality, which they deem uncontroversial. 1. It is wrong, under any form of government, for a citizen or subject to refuse compliance with the will of the sovereign power, when that will is fully expressed, except in cases where the rights of conscience are invaded, or where oppression is practised to such an extreme degree, that the great ends of civil government are defeated or highly endangered.

2. Under a free government, where the sovereignty is exercised by several distinct branches, whose respective powers are created and defined by written constitutions, cases may arise, in which it will be the duty of the citizen to delay conforming to the ordinances of one branch, until the other branches shall have had opportunity to act. If, for example, the legislative branch should transcend its legitimate power, and assume to perform certain acts, which the constitution had assigned to the province of the judicial branch, a citizen, injuriously affected by those acts, might be bound, not indeed forcibly to resist them, but, in the manner pointed out by law, to make an appeal to the judiciary, and to await its decision.

The undersigned deem it unnecessary, in this place, to detail the provisions of the acts of the Honorable Legislature, passed in June and December, A. D. 1816, relating to this Institution. Those acts are before the public, and are generally understood.

The Board of Trustees, as constituted by the charter of 1769, at their annual meeting in August last, took into con-

sideration the act of June, and adopted a resolution "not to accept its provision." In the preamble to this resolution, we find a paragraph in the words following: "They (the Trustees) find the law fully settled and recognised in almost every case which has arisen, wherein a corporation, or any member or officer is a party, that no man or body of men is bound to accept, or act under, any grant or gift of corporate powers and privileges; and that no existing corporation is bound to accept, but may decline or refuse to accept any act or grant conferring additional powers or privileges, or making any restriction or limitation of those they already possess; and in case a grant is made to individuals or to a corporation, without application, it is to be regarded not as an act obligatory or binding upon them, but as an offer or proposition to confer such powers and privileges, or the expression of a desire to have them accept such restrictions, which they are at liberty to accept or reject."

If the doctrine contained in this paragraph be correct, and of its correctness the undersigned, after ascertaining the opinion of eminent jurists in most of the New-England States, entertain no doubt, the act of June, and of course the acts of December, have become inoperative, in consequence of the non-acceptance of them by the charter Trustees, and the provisions of these acts are not binding upon the Corporation or its officers. We take the liberty to add, that, in our opinion, the reasons assigned by the Trustees in the preamble before mentioned for not accepting the act of June, are very important and amply sufficient. Indeed, it has ever appeared to us, that the changes proposed to be introduced into the charter by the acts in question, would have proved highly inauspicious to the welfare of this Institution, and ultimately injurious to the interests of literature throughout our country.

The Trustees appointed agreeably to the provisions of the act of June, have, however, thought proper to organise without the concurrence of the charter Trustees, and to perform numerous decisive acts.

At a meeting in Concord on the 4th inst. they brought several specifications of charges against the undersigned; and at an adjourned meeting, holden on the twenty-second instant, they proceeded to displace, discharge and remove them from their respective offices in Dartmouth University. A similar procedure was adopted against four of the Trustees acting under the charter.

Unless we greatly mistake, in the view already expressed of the act of June, the votes of the University Trustees removing us from office are wholly unauthorised and destitute of any legal effect; and we are still, as we have uniformly claimed to be, officers of Dartmouth College under the charter of 1769.

The charter Trustees having resolved to assert their corporate rights, and having for this purpose recently commenced a suit against their late Secretary and Treasurer, in the issue of which it is expected the question between them and their competitors will be finally settled, the undersigned, being united with them in opinion, in principle, and in feeling, cannot consent to abandon them, or to perform any act, which may prejudice their claims, while this suit is pending. They must, therefore, proceed, as officers of Dartmouth College, to discharge their prescribed duties. They are sensible of their obligation to render submission to the laws, and their first inquiry, in the case before them, has been, what is law? The result is a full conviction in their own minds, that the course they have concluded to adopt is strictly legal, and that no other course would be consistent with their duty. If they err, their error will shortly be corrected by the decision of our highest judicial tribunals; and with this decision they will readily comply. In the mean time, while the appeal is made to the laws of their country, and to the constitutions of this State and of the United States, which are the supreme law, they trust that none of their fellow citizens will have the unkindness to charge them with a want of respect to the government, under which they live. As soon as the will of the government shall be fairly expressed, they will render to it a prompt obedience.

The undersigned are placed in a situation singularly difficult, and highly responsible. To them it seems to be allotted in Divine Providence, to perform a part, which, in its consequences, may deeply affect the interests not only of this Institution, but of all similar Institutions in this country. And although they are fully conscious of their own inability to perform this part in a manner worthy of its importance, yet they are firmly resolved, relying on Divine assistance, not to shrink from any duty, or any danger, which it may involve.

The penal act of December they cannot but regard as unnecessarily severe; nor do they see what purpose it was calculated to answer, except to influence them, by the prospect of embarrassing suits, to an abandonment of their trust. They are aware that men may be found disposed to multiply prosecutions against them, and to despoil them of the little property they possess; but they believe themselves called in Providence not to shun this hazard, as they cannot recon-

cile it with their obligations to the Institution under their care, to places they occupy, until it is ascertained, that they cannot maintain them.

As the University Trustees pressed a great regard for the undersigned have a right to be neither they, nor any agent by them, will resort to violence to seize on the College property. Should such a measure be adopted, the undersigned make no forcible resistance a part of their policy to resist violence. They will quietly where they cannot peacefully session, and with the best instructions they can procure, until the prevalence of acts, or until the decision of convince them of their error them to their rights.

FRANCIS BARKER

ERINZIE ALLEN

ROSWELL SMITH

February 28, 1817.

SELECTION

Reviews of Tracts.

A letter to the Editor, dated ult. at Acworth, (N. H.) containing information, "God in granting us a rich effusion of His Spirit, will also bestow on us the grace of holiness, and will not permit us to be tempted above what we are able to bear, and will with us, and we will overcome."

The pastor of the church writes as follows: "The Lord has been very graciously to us, in the gift of His Spirit, and in the gift of His grace, and in the gift of His power, and in the gift of His wisdom, and in the gift of His love, and in the gift of His mercy, and in the gift of His kindness, and in the gift of His goodness, and in the gift of His beauty, and in the gift of His glory, and in the gift of His honor, and in the gift of His majesty, and in the gift of His sovereignty, and in the gift of His dominion, and in the gift of His empire, and in the gift of His kingdom, and in the gift of His throne, and in the gift of His scepter, and in the gift of His crown, and in the gift of His diadem, and in the gift of His robes, and in the gift of His shoes, and in the gift of His sandals, and in the gift of His garments, and in the gift of His ornaments, and in the gift of His jewels, and in the gift of His treasures, and in the gift of His riches, and in the gift of His poverty, and 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